

THE BAPTIST RECORD.

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The noblest question of all in human society is "what good can I do as I pass along?" And the best act in keeping with that question is to do "whatsoever thy hand findeth to do with thy might."

"Let your light so shine" but remember that if it does not "so shine" at home in your place of business, in the social circle and in your recreations its shining will be little and less observed in all more prominent places.

"According to thy faith so be it unto thee," and that many a time is the reason of the smallness of the blessing you ask for. Remember, "there is nothing impossible with God." Therefore open thy mouth wide and I will fill it," sayeth the Lord of hosts.

The workingmen of a certain large and wealthy company asked for more wages, but were met with the reply that they were already receiving ample for their living. Upon this the men walked out saying that their wages were not in proportion to the profits. But all the profits of the Lord's workers go back to them in compensation.

What can we most serviceably and effectively do today, (1) individually, (2) as a Sunday School, (3) a church, (4) a town, (5) a State, or (6) a nation, to abolish the liquor traffic and thus strike at the root of this organized vice which so long as it may so exist legalized and licensed, thwarts all moral suasion endeavor and steadily extends instead of shortens the time limit of the curse.

People who suppose that wealth and real prosperity always go together miss it about as far sometimes as those who take it for granted that wealth and respectability are synonymous terms. Of course there is power in wealth but that power is nothing in the presence of real manhood. Wealth joined to the right sort of culture count as noble factors in real prosperity and fail not to show up in a high order of respectability. Of such is much of our highest and best society.

At last! King Edward has a grand Nephew who is a high class Spaniard and destined at no distant day to rule over the destinies of poor old Spain. Wonder if the mixing of royal bloods will help the weary and worn old country up out of the shadows? How is it any way that a country so loyal to the pope and religion (?) should ever fall so low? Is it a case of "whom the Lord loveth He chasteneth?" or that "sin is a reproach to any people?"

A diamond was recently found, it is said, in a plug of tobacco. What an association of ideas. "A gem of purest ray serene" and of highest value and the deadliest poison in such close association. Think of it, a diamond and nicotine dwelling together! The one has done much to make the human family happy while the other has come not short in producing disease and death. How like it is when saints and sinners are "unequally yoked together" in building a home or in exploiting the Lord's work.

There are seven towns in the State which have two white Baptist churches each. These are Gloster, Vicksburg, Grenada, Corinth, Columbus, Newton, Laurel, Kosciusko, Biloxi and Gulfport. There are three which have three, McComb, Jackson and Hattiesburg. Meridian has seven. We do not recall that there was a town in the State 25 years ago that had more than one white Baptist church in it. We predict that within the next quarter of a century there will be 50 towns in Mississippi with two or more churches each.

If it be a fact as reliably reported that Judge Taft is a Roman Catholic, a word of caution might not be premature. His recent treatment of the church question in Cuba is significant. As President, and if as strenuous as the present incumbent—what large concessions of privilege and power might he favor for that bumptious and pertinacious old apostasy? Wouldn't he and Reed Smoot make a grand team for the Presidential race? A Catholic and a Mormon. O my countrymen lookout for squalls.

When a Baptist newspaper which stands for everything that is orthodox, sound and scriptural persists in speaking of its former editor who has gone to his reward as the "sainted editor," we wonder!! If the New Testament teaches one thing clearer than another it is that every true Christian is already a saint, and needs not to die to be "sainted." And furthermore if the dear brother was not a saint while on earth, he certainly was not "sainted" when he died. In more than 50 places in the New Testament living Christians are called saints.

Those casuistic religionists who are so fond of making comparisons between the Christians and other religions as to the spirit of love and human kindness to our discredit are having a fine opportunity just now to take their own medicine. The dispatches tell of bloody riots that are raging between their pets and favorites the Mohammedans and Hindoos in Bengal and other districts in India. It only proves the truth of the Bible that "all flesh is corrupt and the human heart is desperately wicked."

"Have faith in God" is our Lord's way of putting it, but one of our strong men and a fluent writer insists upon having "a correct faith in providence." Of course we know that he means "God" by "providence" and there is no real confession with some of us, but not all. Some people think of "providence" as a working influence or an effect, in contradistinction to God Himself just as others do of the Holy Spirit, and thus confession and weakness of the Christian forces ensue. Why not always insist the rather upon "having a correct faith in God" and thus avoid confusion?

Distillers and brewers are quaking with fear. The St. Louis Wholesale Liquor Association has sent out a "confidential letter" to the members, urging them not to sell "bad" whiskey to any one, stating that the kind they had been selling "would kill a horse if he drank it." The president makes an eloquent plea for the introduction of "pure liquor." Alas!

With the active man duties crowd each other in rapid succession, and sometimes confuse us, as to which comes first. In this June month of great religious activity, let us not neglect anything which seems to be duty, if we can help it, but whatever we do, let us not falter in our efforts for State Missions. Much more than many seem to think depends upon pushing this object till the convention. It would greatly hamper our State work for us to fail to present at the convention a balance on the right side. We must not fail.

A brother writes an able article on "Undermining the Doctrine of Regeneration" as if it was in danger. That is the work of the Holy Spirit and that "immediately" and cannot be "undermined" any more than God's eternal purpose can be thwarted. But faith in Christ as the atoning Saviour may be undermined by the "butting in" of the "New Theology" or the doctrine of salvation by culture" and thus leave some people where Cain was, and ultimately at the final judgment without the Lord's recognition.

The progress in shipbuilding is simply marvelous. And the present achievements are but prophecies of what the world may reasonably expect within the next decade or two. A few years ago we read of the maiden trip of the "Oceanic," the then wonder of the world. Now we read of the latest achievement in this line—The "Adriatic," the largest ship afloat. Its length is 725 feet, width 75 feet, and depth 50 feet. It is built more for comfort than speed, requiring about 8 days between the two continents. The five largest are the "Adriatic," the "Baltic," the "Amerika," the "Cedric" and the "Celtic." These are all of the White Star Line.

A company has been formed to import water from the River Jordan to this country for sacramental purposes. This is a great age of commercialism. It seems that no scheme can escape the alert eye of the shrewd business man. Some are ready to characterize the whole affair as a very foolish thing. There is beyond any doubt foolishness lying around loose somewhere, but we submit that, as a business adventure, the scheme will be a success. The folly resides in those who fancy that water taken from the traditional spot of Jesus' baptism possesses any virtues on that account. But commercialism often prospers on the credulity of the populace and priest as well.

THE WORLD'S FIFTH SUNDAY SCHOOL CONVENTION.

By George T. B. Davis.

Three recently assembled in Rome, Italy, the greatest Sunday School gathering in the history of the world. For five days May 18 to 23 about 1,500 delegates, representing 37 different lands, nearly all evangelized creeds, and 26,000,000 Sunday School adherents, met together to hear reports of progress throughout the earth and study the best methods of winning the world to Christ through the medium of the Sunday School. From beginning to end the keynote of the Fifth World's Convention was the Sunday School as a missionary force. It was clearly brought out that the hope of evangelizing the world lies in the potential energy, as yet largely untouched, of the Sunday School.

At the close of the Convention there occurred the most epoch making event since the inauguration of the International System of Sunday School Lessons a generation ago.

There was formed the World's Sunday School Association to rapidly develop and promote Sunday School work throughout the entire world. Bishop Hartzell was chairman of the Committee which brought this action before the Convention and in moving dedication he declared it was the most important movement he had ever been privileged to endorse. Without doubt it will mean an unparalleled advance of Sunday Schools during the next few years. The lot fell to England to have the first president of the World Association in Rev. F. B. Meyer of London; but to America was given the Chairman of the Executive Committee, Dr. George W. Bailey of Philadelphia.

The Convention may almost be said to have begun when two specially chartered ships sailed from New York and Boston on April 27th carrying nearly 500 American delegates to Rome. Stops were made at the Azores, Gibraltar and Algiers where missionary conferences were held and large sums of money raised for missionary work. In all nearly \$20,000 was raised for missionary and Sunday School work as the two ships journeyed toward Rome.

The Convention in Rome was held in the beautiful hall of the Methodist Episcopal church building. It is a big structure in the heart of the city resembling an Italian palace in appearance, and containing not only the church with two auditoriums but a conference hall as well. The hall seated about 1,000 or 1,200 people and was fittingly decorated with flags of all nations. The chief presiding officer throughout the Convention was Mr. E. K. Warren of Michigan, President of the gathering.

A strange and impressive scene was presented at the opening meeting. The representatives of 37 lands made a polyglot company as on the day of Pentecost in Jerusalem, and as then all were with one accord in one place praying and praising God in divers tongues. There were seen in the audience dark skinned men of Egypt with their red faces, native delegates from Palestine; a dark faced college president from India; swarthy men and women from Spain, Bulgaria, and other countries of southern Europe; fair haired delegates from Sweden; considerable delegations from France and Germany; over 300 delegates from Great Britain; many as could crowd in the building from Italy; and about 500 from the United States and Canada.

The opening hymn of the Convention, under the direction of Cary Bonner, Secretary of the London Sunday School Union, who had charge of the music throughout the gathering, was that grand old hymn of Isaac Watts:

O God our help in ages past
Our hope for years to come
Our shelter from the stormy blast
And our eternal home.
Under the shadow of thy throne
The saints have dwelt secure
Sufficient is thine arm alone
And our defence is sure."

Following a greeting to the Convention by Reverend Enrico Piggott, President of the Italian National Committee, came a real surprise and the most thrilling scene of the entire conference. An Italian young lady advanced toward the platform. It was announced that she was the granddaughter of Garibaldi, the liberator of Italy, was a teacher in the Methodist Sunday School, and that she would also welcome the Convention to Rome. At these words, as she stepped upon the platform, the Convention went wild with enthusiasm. Amid vociferous applause, and the waving of handkerchiefs, the audience rose en masse and cheered continuously. Tears coursed down almost every cheek. The speaker, Miss Italia Garibaldi, was so overcome by emotion that she could scarcely utter her greeting. At last, in tremulous tones she gave a brief and fitting welcome. Her opening sentence revealed her full fledged loyalty as she said:

"Dear Friends: It is with the greatest pleasure that I fulfill a duty which has been given to me to welcome to this great City of Rome the members of the World's Fifth Sunday School Convention, and this pleasure I feel, not only as an Italian, but as a member of the Rome Sunday School in which I have always worked since I have been a little girl, and in which I have always been greatly interested."

Calls were now made for General Ricciotti Garibaldi, the young lady's father, and amid continued enthusiasm he said in part:

"In seeing this wonderful gathering from all parts of the earth, it is to me, the old soldier, for the freedom of my country, a source of profound satisfaction, because we have changed the bullet into the Bible with its holy features. We men have formed the unity of our country politically and geographically; it is to you to form the unity of Italy morally."

As he concluded three cheers were given for the Garibaldi's.

At the opening session there was also present the American Ambassador to Italy, Hon. Lloyd Griscom, of Philadelphia. Mr. Griscom is only in the thirties and is said to be the youngest Ambassador in history. He, too, heartily welcomed the congress to the Eternal City. Before the meeting concluded a message of greeting was sent to the King of Italy, and a cordial and stirring letter to the Convention from President Roosevelt was read.

The second day of the Convention was a memorable one. It was not forgotten that it was the anniversary of the day of Pentecost. The delegates began it by spending a half hour in prayer in their rooms. During the morning they attended the various Protestant churches in Rome where communion services followed the preaching; and in the afternoon the Convention sermon was preached at the Methodist church by Dr. G. Campbell Morgan of London.

It was a masterly exposition of the familiar passage in Mark 10: 13, 14, 15. Here is a bit of his stirring message:

"And where was all this great movement in which we are rejoicing today born? In the white heat of revival. When men began to feel again the burning passion for the coming of the kingdom of God, when missionary zeal was fanned to a flame, when evangelism was the watchword of the saints, then men also began to think of the children, and the child began to take its right place in our midst. Believe me, Christ's words were not ideally or carelessly spoken, and when He said: 'Of such is the kingdom of God,' He was making His appeal to that which alone can be found to provoke man to holy service in the cause of children."

"There are two soul qualifications in dealing with children: be Christ's, be the child's—absolutely His, absolutely devoted to the child. And if you will find me the Sunday School teacher, the father, (I never lecture mothers), that is wholly Christ's and wholly the child's, then I will find you a worker, an apostle, a co-worker with Christ who will lead the little ones to Him."

"May God give us, my brethren and sisters, when this Convention is over, to go back to look once again into the faces of the children and see a new light and a new glory, and hear a new appeal for Christ's sake."

The five days of the Convention were crowded with addresses by famous Christian leaders: reports of Sunday School progress in all lands; conferences in Italian and German and English; and committee meetings of the widest import by the prominent business men who had charge of the Convention and the world wide Sunday School movement. Among the speakers who stirred the Convention by their messages were Rev. F. B. Meyer, Bishop J. C. Hartzell, Mr. Marion Lawrence, Rev. B. B. Tyler, D. D., and numerous others including Madame Bieler of Paris, the daughter of Professor D'Aubigne, the historian of the Reformation. One man, Dr. W. A. Duncan of New York State, journeyed over 6,000 miles to Rome and return, simply to address an Italian and a German Conference on the Home Department of the Sunday School, which he founded.

Not the least impressive feature of the Convention was the sight of a number of prominent business men of America and England throwing all their energy into the task of making the gathering an epoch-making affair. They are men whose names are household words and yet whose chief interest lies in the Sunday School movement, and who are giving liberally of their means to the great cause. They include such well known leaders as Mr. E. K. Warren of Three Oaks, Michigan, Mr. William N. Hartshorn, of Boston; Dr. George W. Bailey of Philadelphia; Mr. H. J. Heinz of Pittsburgh; Mr. F. A. Wells of Chicago; and Mr. F. L. Brown of Brooklyn.

A large part of the Convention was taken up with reports giving a bird's eye view of Sunday School conditions throughout the world. Many of these were intensely interesting and stirred the hearts of the audience with new enthusiasm for assisting the work in lands where the movement is yet in its infancy and where the work is carried on under the greatest difficulties. For example, in Belgium there are only 2,300 scholars enrolled in the schools; in Tunis 2,000; in Bulgaria 3,000; in Spain

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6,500; in Egypt 11,391. In many other countries the number in the Sunday Schools is large and the work is growing and developing at an astonishing rate. In Japan there are 64,000 in the schools; in France 67,000; in India 300,000; in Germany 900,000; in Great Britain 2,250,000 in Free Church Schools, and 7,000,000 altogether, but not all are affiliated with the Association. Last comes America with about 14,000,000. In making his report Mr. William N. Hartshorn, the Chairman of the International Executive Committee, said in part:

"I am to speak for the army of 14,000,000 Sunday School workers in the United States. Our God whom we worship is none other than the Lord God of Israel. Our creed, the Sermon on the Mount. Our practice the twelfth of Romans. Our spirit that of Christ. Our purpose that of service."

"Our vision for organized work in the township, the county, state, the nation and in the world will not be realized until the isolated and discouraged school in every county has come into sympathetic and helpful relations to the Sunday Schools that have wise leadership. God is swinging wide open to the Sunday School workers of the world the door of opportunity."

"The estimated population of the United States is about . . . 85,000,000
Children of school age, 5 to 18 . . . 23,000,000
Number of Sabbath schools . . . 150,000
Number of officers and teachers . . . 1,500,000
Number of scholars . . . 13,000,000
Total enrollment; about . . . 14,000,000
Per cent of population enrolled in the U. S. . . . 17 0/0

The most unique of all the meetings held during the Convention, was the gathering in the ruins of the famous Colosseum at 4 p. m., on the last day of the Convention. There, where Christians were thrown to the lions and suffered martyrdom in great numbers; there, in the fullness of time assembled Christians representing a score or more of different peoples to praise the God whose worship the Caesars thought they were destroying forever. The exercises at the Colosseum, including the reading of selections from God's Word by Marion Lawrence; the singing of "All Hail the Power of Jesus' Name"; the reading of a poem by Rev. F. B. Meyer; prayer by Dr. M. Rhodes of St. Louis; the singing of "Praise God From Whom All Blessings Flow"; and the Apostolic benediction by Bishop Hartzell.

The closing meeting of the Convention was one long to be remembered. Numerous delegates gave three-minute talks on the significance of the Convention and the closing address by Dr. B. B. Tyler was a deeply impressive one from the text: "Arise, let us go hence."

The next Convention will be held in 1910, but the Executive Committee has not decided in what City it will convene. Previous to this it is planned to have a specially chartered ship sail from New York in December, 1908, carrying nearly or quite 500 Christian leaders to make a Sunday School cruise around the world. It is expected that the English delegates will board the ship as it passes through the Mediterranean and numerous conferences and conventions will be held in Egypt, India, China, Japan, and other countries.

A beautifully illustrated report of the Convention is being prepared at cost by the Committee and will be forwarded to any part of the world for one dollar. Those wishing one or more copies should at once

send their order to Mr. William N. Hartshorn, 221 Columbus Avenue, Boston, Mass., U. S. A. It is safe to say that wherever this book is circulated it will not fail to arouse new enthusiasm for the conquest of the world through the agency of the Sunday School.

Modern Criticism of the Bible.

By E. L. Wesson.

Under this heading I want to say some of the hardest things possible because I think them needed. There is nothing in the world so hurtful to Christianity as the constant pretended scholarly, but really unproved, if not unfounded and blatant assertions, of those who hold the title of "Prof." in some Christian college, or "D. D." in some other denomination. Such men can't hurt the truth, but they can and do help the devil to effect the destruction of many a soul.

Truth is eternal and shall stand, Despite the devil and all his band, But many a soul whom truth would win May be deceived and ruined by sin Because some Christians? Rev. D. D. Beslines the truth that would make free. Religious journals that give space to such carplings from infidels at heart, who wear the Christian robe, beslime the truth and prove to be a curse instead of a blessing to humanity.

In the Homiletic Review for Dec. 1906, under the heading, "The Study of The Bible," one Prof. William H. Ryder, D. D., Andover Theological Seminary, uses expressions that will do more to cause the unconverted to doubt the inspiration and accuracy of the Scriptures than all of the sayings of all the carping infidels outside of "the church" for the past fifty years.

The driving slime of infidels on the outside do but little harm because in the great majority of cases their lives show the ruinous effects of their degrading teachings; also because the world naturally considers their words as the sayings of the disgruntled and sour, or notoriety seekers; but when professed Christians besmeared the truth with the slime of scholarly doubt, the effect is awful on many.

I write positively and strongly because I want to attract the attention of the young men in the ministry. According to Prof. Ryder, the only ones capable of understanding the Bible by their own study are the scholars, and I judge from his remarks that he considers none scholars except those who will not accept the whole Bible, as we have it, as a God given book. It seems to have come to pass that a certain set of D. D. Christian preachers and teachers, think it commonplace and unscholarly to expound what the Scriptures teach, and think that, to be scholarly, they must spend all of their time and strength hunting up and writing about things which they think throw shades of doubt over the pages of the blessed book. Such men may not know it, nor intend it, but they are, nevertheless, messengers of Satan specially employed to delude the weak and doubtful. They are a curse to the world. What they do helps nobody and hurts many.

One may have some respect for the efforts of infidels against the Bible, for there are honest infidels; but one can only have pity or contempt for those who profess to be Christians, even Christian teachers and preachers, and then spend their time trying

to pick to pieces and besmire the Book which they must admit made them what they are. When a Christian gets, in his own estimation, "wise above what is written," he shows himself a deceived man, led captive by the devil at his will," and that school that has such an one in its faculty, and knowing it keeps him there, stamps itself with the stigma of folly. If the outside world does not have a contempt for such preachers, teachers and schools, then the devil himself must be dead.

How can we lead men to appreciate the truth if those "who seem to be somewhat" keep making hurtful, unproved statements against the book? God help us! That brings us to where some statements concerning the Bible are in place. What is the Bible? I answer:—It is a combination of books that were written by different men who were inspired of God to write—2 Peter 1:21; 2 Timothy 3:16. Therefore as originally given, it was a correct history of all things recorded; a correct prophecy of all things prophesied to come; a correct statement of all of the teachings of God recorded in it; a correct representation of the doctrines of men and of the devil, and a correct instructor concerning all the duties of life. It has been often transcribed many times translated, but God has so preserved it through all the years that it is still free from any hurtful errors or inaccuracies. If this is not a fact then the Bible is a useless book. A book containing a single error or inaccuracy that would mislead a single soul is a curse, but the Bible is not that book. The things the Bible vultures pick at have no bearing whatever on the question of man's salvation or uplifting. In fact, if all that the whole posse, of Bible fault finders, have said could be distilled and given at a single dose it would not, of itself, help one single man to be any better. Why then do our scholars persist in the folly of carping on such things? Some things that they say may be true, but they amount to nothing, so far as helping man is concerned, if true, and hurt nobody if not true; why then, do they harp on them so continuously and infuse doubts into the minds of many? As a man of middle age, I want to say to the young men in the ministry, brethren, every doubt you introduce to the minds of the people is a lever for the devil to use to delude the soul. Every reference you make to things that may cause doubt, may prove the damnation of somebody. Let me beg you never to write or speak such things as may of themselves be hurtful. If you can't show that you are learned? without casting reflections on the grand old book, be content to be considered unlearned. It is far better that you be considered an ignoramus than that you cause somebody to stumble. You cannot hurt the Bible, God has charge of that, but you can mislead souls to the joy of the devil and the damnation of the soul. "Preach the word," and never mention the confusing assertions of the pretendedly learned men who would impugn the Book.

New Albany, Miss.

Col. C. C. Slaughter, of Texas, says that a banker friend, whose desk was near his, remarked that the Baptists would get all his money. In ten years the banker had given \$200 to the cause of Christ while Col. Slaughter gave \$200,000. Beginning, their possessions were equal. At the end of ten years Col. S. was worth two dollars to his one.

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To the Churches.

Our State Convention which is to meet in Hazlehurst, on July 12th, is rapidly approaching. It goes without saying that every church desires to do the best thing it can for itself. It might be assumed also that each church knows better what it ought to do than any outsider. Still all will admit that suggestions are sometimes helpful. The suggestion which we would like to have our readers hear and act on is both reasonable and practicable. We feel that we would not miss the truth to say that every Baptist pastor in the State would be well pleased if he could be present in the gathering of the clans at Hazlehurst. But many of them will not be there unless their churches take some hand in the matter. The entertainment while there will be free. The railroad expenses will not be large, but must be paid, of course.

There are many pastors who will not be able to raise the necessary money for the trip. Their salaries are small and their living expenses large. This class of pastors ought to attend the Convention, not alone for their own sake, though in themselves they feed it and would greatly enjoy it, but primarily for what it would mean for the churches they serve. Now, we hold as a matter of justice that the churches, being the chief beneficiaries, should bear the cost as the pastors would have to be absent from some matters. And we are persuaded that many of them will do this identical thing, needing only a simple suggestion of the importance of the matter to start them. If the matter is properly presented, any consistent member, brother or sister, can soon raise the money for the faithful pastor to go on. We have known even a girl to

do it. How many churches will surprise their pastor by handing him the money and asking him to go? The small sum will return to you in richer measure in the increased inspiration and helpfulness your pastor will be to you.

Send him. You will help him, to be sure, and you will feel happier yourselves, but best of all it will be a contribution to the Kingdom of God. Your church will share in the information, inspiration and enthusiasm of your pastor on his return. Bro. Pastors, do your level best to go. Let us all unite in earnest prayer that our God will give us a great convention.

NEWS ITEMS.

In our last issue in a notice of debate, signed by Rev. T. T. Martin, we made him say, "a fine day's debate," when it should have read, a five day's debate.

We extend to Bro. A. G. Graham, of Clinton, sympathy in the loss by fire of his residence with entire contents, on the morning of the 7th instant.

Rev. W. B. Sansing retires from the editorial chair of the Mississippi Baptist and Rev. J. E. Chapman succeeds him. Rev. W. P. Chapman continues field editor and Bro. Sansing is corresponding editor.

When you read Bro. Tandy's kind and reasonable request in your own interest, please do yourself the credit and Bro. Tandy the courtesy to send in your name immediately.

The commencement sermon at Millsaps College last Sunday was one of the finest we have heard for many days. It was preached by Bishop Wilson, of Chattanooga. He is one of the bishops of the Northern church, and is a strong man.

Last year's work and the commencement of Liberty College, Glasgow, Ky., are reported a success in every way. Profs. Geo. J. and J. Henry Burnett take charge of Tennessee College for Women, while Prof. R. E. Hatton, of Virginia, succeeds them at Liberty College.

Do not fail to read the article on page 9, on "Special Prayer for State Missions, by Woman's Missionary Societies." We trust that our sisters especially will pay earnest attention to the article and that they will under God make the week of prayer a telling one for State Missions.

On last Sunday a new church was organized in Hattiesburg. This gives Hattiesburg three white Baptist churches. Bro. Yarborough, of the First church, Jackson, and the resident pastors in Hattiesburg were present at the organization. The new church is in the vicinity of South Mississippi College and has good prospects. This makes the third church, and is named Immanuel. Bro. A. L. O'Brian is pastor.

Rev. W. F. Yarborough preached the commencement sermon of South Mississippi College, at Hattiesburg on last Lord's Day at 11 a. m., to a very large audience, and at night he preached for Pastor Trotter at the First church to a crowded audience. From the city dailies we learn that these sermons were well-received by the noble people of Hattiesburg. The Baptists are faithfully holding up the banner there.

There are no better and capable men anywhere than the resident trio of pastors there.

Let all remember, and make their plans accordingly, that the B. Y. P. U. Encampment and Bible Conference will be held at Blue Mountain June 25th to July 4th, and that the Baptist State Convention meets on July 12th, just eight days after the Encampment closes. Those who are going to attend both will have to be moving around. It would be a good investment for the churches to send their pastors to these gatherings. They will be worth more to their churches when they return.

The graduates of Hillman College at last commencement are eleven in number, and are: Rosa Mae Cowart (M. E. L.), Hattie V. Cowart (M. E. L.), Alice Lyle DeCell (M. E. L.), Willie Kinabrew Dixon (M. E. L.), Fannie Mae Ellzey (M. E. L.), Mattie Estus James (M. E. L.), N. Ellen Riley (M. E. L.), Daisy Belle Rather (M. E. L.), Margaret Wells (M. E. L.), Cynthia Brister Farr (Voice). This is a large class and reflects credit upon Hillman College.

The following is a list of the best selling religious books for the week just passed. Prices given are net:
Practical Ideals in Evangelism—Rust. \$.75
Short History of the Bap. revised—Vedder 1.50
Sunny—Margaret Frost75
The Society, The Kingdom and the Church—Dargan20
My Sermon Notes by Surgeon 4 Vols. 2.25
Table Talks of Jesus—Broughton50

The Executive Committee of the Laymen's Missionary Movement was organized in Baltimore, on June 6. J. Harry Taylor was elected chairman; J. J. Darlington, vice-chairman; F. S. Biggs, secretary, and Charles M. Ness, treasurer. The address of the secretary and treasurer is Baltimore, Md. The object of the Laymen's Missionary Movement is to enlist as many laymen as possible in mission work in a much more active and aggressive manner than ever before. The time seems ripe for such a movement.

The Board of Trustees made only a few slight changes in college matters from last year. Prof. Wallace was made assistant professor in mathematics and Prof. Weathersby was made assistant professor in the department of English, while Prof. W. T. Abbott was elected principal of the preparatory department. Prof. Edgar Godbold was elected Superintendent of Dormitory and also given some class work. The salary of each regular professor was raised \$100 per annum. Each of these is a step forward and upward.

A brother writes to get the opinion of the editor as to whether a man who keeps whiskey in his house and drinks daily should be allowed to continue preaching. We answer by saying, surely he ought to quit preaching the gospel or drinking whiskey. The two practices are entirely incompatible. The preacher is the shepherd and example of his flock, and to put it mildly, the majority of them will be thoroughly satisfied if they live as well as he does. The preacher should, therefore, be an example to his flock in word and deed, and the flock have a right to demand as much. Yes; quit drinking whiskey or preaching. They lead in opposite directions.

June 13, 1907.

June 13, 1907.

The two institutions at Clinton sent out into the various avocations of life 46 young men and women bearing diplomas of graduation. There is no possible way of estimating their value to the world. They are cultured and the most of them consecrated to the cause of Christ. Several of them will enter the profession of teaching, seven will serve in the ministry, and others will enter different callings in life. Our people are educating as never before. True education is the handmaid of Christianity.

The new dormitory and dining room on the campus and just south of the president's home are rapidly going up, and will be completed and ready for occupancy by Oct. 2, the opening day of next session. These will add greatly to the comfort of the students and to the efficiency of the work of the college. Other buildings will be started soon and will go forward as rapidly as time and means will allow. These buildings are, let us hope, but the beginning of a new era in the history of our college, so dear to the hearts of Mississippi Baptists.

Send in Your Name.

The State Baptist Convention will meet with the Hazlehurst Baptist church on Friday morning, July 12, at 10 o'clock. If you are coming as a delegate to the convention or Woman's Missionary Union, please send your name at once to Mr. I. N. Ellis, chairman of the Assignment Committee, or myself.

We are doing our best to provide the best of entertainment for every one of you but we need your co-operation. Please don't fail to send your name at once giving the time of your arrival.

We have two south bound trains and two north bound trains arriving at Hazlehurst, Thursday afternoon and night.

There are two south bound trains and one north bound train arriving at Hazlehurst in the morning before 10 o'clock.

Make your plans to stay until Monday afternoon, and let us make this convention the greatest in the history of the body.

Yours fraternally,
Robert H. Tandy.

Music for the commencement occasion was furnished by Prof. Pitard's Orchestra, of Jackson. The pieces were of a high order and most artistically rendered, and most heartily enjoyed by every lover of fine music. Three of the performers are a part of the orchestra of the First Baptist church, Jackson. Music has an enchanting power. Scarcely any gathering is all that is desired without it. It is to the hard work of life what fine condiments are to plain food, what trimmings and ornamentalations are to substantial dress. We need it everywhere.

The following are the graduates of Mississippi College from last session: Lucius Arrington (B. A.), G. G. Berry (Ph. B.), Webb Deane (Ph. B.), V. L. Brumfield (B. A.), D. A. Burgin (B. A.), W. H. Cardner (Ph. B.), W. H. Carothers, Jr. (B. S.), J. T. Cupit (B. A.), C. H. Denson (B. S.), D. W. Draughn (B. S.), N. A. Edmonds (B. A.), W. E. Farr (Ph. B.), T. Y. Fleming (B. S.), A. E. Ferguson (B. A.), R. B. Gunter (Ph. B.), B. J. Hewitt (Ph. B.), J. C. Jones (B. S.), J. M. Kenna (B. A.), J. Q. Langston (B. S.), J. W. Mayfield (Ph. B.), E. G. Marble (B. S.), Geo. W. McCabe (Ph. B.), Eugene McGehee (B. S.), B. L. McKee (Ph. B.), A. E. Miller (B. S.), D.

THE BAPTIST RECORD.

M. Nelson (B. S.), R. I. Nichols (B. S.), E. R. Nobles (B. S.), J. A. Ousley (B. A.), J. D. Stone (B. A.), J. R. Thompson (B. A.), A. H. Turnage (B. A.), R. L. Wallace (B. S.), C. N. Ware (B. S.), J. W. Wills (Ph. B.). There are 35. This is the largest class of graduates from Mississippi College in any one year of its long history of 81 years. Seven of these are ministers.

The meeting at Yazoo City conducted by Evangelist Cates closed last Sunday night. It ran two weeks and four days. From the statements we have seen in the secular papers, we are unable to decide upon the number of those who joined the various churches, the reports not being consistent with each other. But we feel safe in saying that Yazoo City was stirred as never before, and we trust that the fruits of the meeting shall be continuously visible and luscious. One of the singular facts about Bro. Cates' meetings in our State is that the pastors where these meetings have been held have altogether failed to give our paper the results of these meetings, except what appears in this issue from Pastor Quin, of Yazoo City. We cannot publish news which we cannot get. General Stephen D. Lee is the only attendant upon those meetings who has gone to the trouble to send to The Baptist Record a full report of one of them. We make this statement because some have thought it strange that more has not been said in these columns about the Cates' meetings which have been held in our State. Bro. Cates has gone to Gulfport, where with his family he will take a much-needed rest. It is possible he will come about the 20th. We have everything about ready.

Church News.

Dr. H. F. Sproles will begin a series of meetings in his church at Durant, on the 16th inst., with Rev. T. L. Holcomb to his help.

On account of total failure of health, Rev. James G. Sibley goes at once from Chinquepin, Miss., to Del Rio, Texas. We trust he will regain his health.

We are gratified to know that Rev. D. C. Rawls, of Hattiesburg, who has been quite ill, is convalescing, able to go to Cooper's Wells for a short stay. We hope he will soon be entirely well, so he can enter upon protracted meetings strong.

Rev. Hendon Harris, one of our Jackson young men, preached last Sunday morning and evening from the pulpit of the First Baptist church this city. His sermons were well-prepared, well-delivered and well-received. He will return to the Seminary in the fall.

Pastor J. J. Walker, with the assistance of Rev. J. P. Culpepper, has held a fine meeting with the Shubuta church. The gathering was not large, but the uplift to the church was great. Notwithstanding the continuous rains, the congregations were large and the results of the meeting very satisfactory. Bro. Walker is one of the best and truest of pastors.

The walls of the Winona Baptist church are completed and the roofing will go on this week. Pastor Ball brings things to pass. The new building will be excellently

located on Summit street, on one of the most desirable lots in the city for a church.

Bro. Selsus E. Tull, of Greenwood, is spending this week in a meeting with Rev. J. R. Nutt, at Ackerman.

Last Lord's Day was a full one at old Rocky Springs church, in Yazoo county. Eleven united with the church, ten of these by baptism. Bro. J. L. Hughes preached at 11 a. m. and Bro. Mayfield in the afternoon. It was Bro. Mayfield's last day as pastor. Bro. Hughes succeeds him. Bro. Mayfield just graduated from Mississippi College, will go to the Seminary in the fall. The Rocky Springs people were sad to give him up, but no doubt Bro. Hughes will soon fill his place in their hearts.

After an absence of nearly two years, Rev. W. R. Cooper and wife have returned to the Ita Bena pastorate. They were received in the most cordial style, met at train, dinner ready and the pantry well-filled. Noble people! Happy pastor! Bro. Cooper has been in the Seminary. He plunges at once into planning to begin a meeting of days on the 16th inst. The meeting is to be held in a tent. Bro. Cooper's work has been appreciated and he is better prepared now than ever for the ministry.

The Blue Mountain Bible Conference and Encampment.

The Bible Evangelistic Conference for the South and the Mississippi B. Y. P. U. Encampment will be held at Blue Mountain, Miss., June 25 to July 4. In addition to Brethren E. C. Dargan, T. T. Eaton, J. B. Gambrell, S. Y. Jameson, Prest. of Mercer University, Prest. W. T. Lowrey, of Miss. College, Prest. A. P. Montague of Howard College, W. W. Hamilton, general evangelist, J. H. Dew of Missouri, and Joshua Gravelle of Denver, Col. Two well-known pastor-evangelists have consented to aid in the Conference. They are H. Boyce Taylor and J. P. Williams of South Mississippi.

Some brethren have misunderstood my announcements heretofore. Because I have made reference only to the Conference, some brethren have thought that I meant to ignore the B. Y. P. U. Encampment and virtually to rule it out of consideration. Nothing has been further from my intention. The Encampment is distinctly for Mississippi Baptists, whereas, the Bible Evangelistic Conference is for the entire South. Had I advertised and pressed the Encampment features, brethren in other States could have felt that I was trying to draw people from their State Encampments; but in pressing the Bible Evangelistic Conference, which is for the entire South, I was coming into conflict with no other gathering. I left the B. Y. P. U. committee to press the Encampment features upon Mississippi Baptists. To show that the young peoples' work has not been ignored nor slighted, they have from 9:15 a. m. till 7:15 p. m. excepting address at 11:30 a. m.

In addition to the splendid program of the B. Y. P. U. Encampment, the people of Mississippi will have the privilege of hearing the great men of the Bible Evangelistic Conference.

T. T. Martin.

Blue Mountain, Miss.

Pillars of Romanism.

Interpret "born of water," John 3, to mean baptism, and that our Lord meant Peter as the rock upon which he will build his church and the foundation pillars of Romanism are laid. In the one is found the Romish doctrine of baptismal regeneration without which "born of water" or baptism no one whether infant or adult can enter into the Kingdom of God. In the other is found the Romish doctrine of the church with a human head who holds the keys of supreme authority with which to bind the consciences of men, and to lock and unlock the door of the Kingdom of Heaven. Upon these two pillars the gigantic Roman Catholic Heirachey has been built.

The writer when a school boy fought the rock-Peter doctrine and its concomitants in his discussions with Catholic school boys. I contended that Christ and they that Peter is the rock upon which the church is built. In a conversation the writer recently had with an intelligent, highly accomplished young lady, a Catholic, she quoted the two scriptures in question and gave the Catholic interpretation of them as aforesaid and said in substance that these form the basis of her faith as a Catholic, and she impressed me that she felt that her soul's eternal salvation is bound up in them. She is an example of millions of others who feel as she does. I tried with great earnestness to show her how foreign her interpretations were from the meaning of Christ. How sad that so many precious souls are led away from the path of light and life through erroneous interpretation of scripture.

About interpretation, and I affirm that scripture is the safest and therefore the best interpreter of scripture. If for example you are inclined to think that Christ meant Peter as the rock upon which he will build his church, you should examine other scripture to see if that is what he meant. If you do you will find he meant no such thing. How so? Why you will find that Jesus himself sets aside that idea, and that Peter himself did not so understand Christ, that the other apostles did not so interpret his meaning, that Peter was never recognized as the rock; that Paul demolishes such an interpretation as that, that Peter in his inspired writing condemns the idea of his own supremacy. The volume of scripture so which may be added the sad and sinful fall of the impetuous apostle, and his defection from the cardinal doctrine of justification by faith, which called forth that terrible rebuke from Paul at Antioch, etc., when taken together annihilate so completely the Romish interpretation that the pious thinker upon that interpretation regards it as being well nigh sacrilegious.

The church is said by inspired writers to be built upon Christ, the foundation, so none other is the foundation but he. But it is said to be "built upon the Apostle," etc. How is that? Why we must build upon Christ Jesus the anointed Saviour, as he is our Sacrifice, priest, prophet, king and advocate, and upon the other as they are infallible instructors and preachers of him. Upon Christ the rock foundation the spiritual temple of living stones (regenerated people) is being built.

The Keys of the Kingdom were not given to Peter personally and exclusively, but to all the Apostles who with others constituted the church, the executive body of Christ. Read Matthew chapter 18 and see that the church and not Peter was and is to do the

building and loosing according to our Lord himself. Whatever the church in its organized local capacity decides, the same is ratified in heaven, by God himself—provided of course that the decision and act be scriptural. The Acts of the Apostles and Epistles and Revelation all show that Peter did not hold the Keys of the Kingdom of heaven and that he did not bind and loose.

If you are inclined to think that "born of water" means baptism, you should consult other Scripture to ascertain if that would be a safe interpretation. If you do you will find that there is no warrant for such a far-fetched, incongruous interpretation as that. An interpretation which is foreign to the symbolism of scripture baptism, misleading in its application to regeneration and entangles one in the meshes of Romanism. Let Romanists, Campbellites and Pedo Baptists interpret it so if they will, but let Baptists fly from it as being not only erroneous, but out of harmony with the system of grace and salvation. Our Lord did not say that "born of water" is baptism, then why should we say it.

The writer is aware that Dr. Broadus in his commentary says that our Lord most likely meant Peter as the rock upon which he will build his church, but proceeds to show the falsity of the Romish claims and conclusions therefrom, and in doing so as it seems to me he sets aside the rock Peter theory entirely or at least makes it so trivial or worthless as a foundation at all, that one is amazed that so great and so safe an interpreter of scripture should have rendered such an interpretation. (Note. Let young ministers bear in mind that Dr. Broadus while a great scholar and theologian and safe interpreter was not infallible. Do your own thinking my young brother. Do you hear?)

The writer is aware that President Mullins of our Seminary in his great address before a Campbellite assembly took the position that "born of water" means baptism—symbolic baptism. Here again one is made to wonder how this great scholar and profound theologian could so have interpreted our Lord. It has been said that big men make big mistakes sometimes. I do not know but that they may prove helpful as well as harmful, in this that they show so plainly that no man is infallible, and so will tend to keep some people, especially some preachers, from taking them as their oracle and from tacking themselves on to their coat tails and from following them blindly.

In conclusion—Jesus and Nicodemus talked about two births and only two, the birth of the flesh, and the birth of the spirit, and the new spirit birth is stressed. Water birth by baptism was not thought of. The 8th verse settles the question, and is in harmony with the Holy Scripture. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the spirit." There is no water birth by baptism in that.

O. D. Bowen.

Handsboro, Miss.

A Great Revival at Ruleville.

Again it has been demonstrated that the humble preaching of the gospel is the power of God unto salvation to those that believe. And they will believe when you will show them Jesus.

The meeting at Ruleville reached the country for many miles away. We had

people from several towns to attend. Some came and stayed to do what they could to make the meeting a success.

The first Sunday we were in Ruleville there was a special train run from Shay, Cleveland and Shelby which brought a great many people. They came singing the old battle song, "When the battle is over we shall wear a crown." The town and community prepared dinner on the ground for hundreds. We announced that Bro. Cox would preach to the Christians at the Methodist church and I to the unsaved at the Baptist. But the houses were filled and yet the streets were thronged with anxious souls.

We dismissed both congregations and put a box out on a common and preached in the old cathedral—the open field. People stood in the hot sun through a long service.

In the afternoon I preached from a wagon in a grove.

I have never seen people more anxious to hear the gospel. Last Sunday morning they were gathering in the church before 9 o'clock for the 11 o'clock service. Two hours before service the house was half filled. There were some remarkable conversions. There were in all 115 additions. The town and country are singing songs of salvation. The people can be reached if you will only go for them. I can fill a house with terapins by going for them. Let us take the gospel to the people. They are not commanded to come to church but we are commanded to go to them. The problem is not the non-church going people but the non people going church. Let somebody preach on that.

Pray for us in the meeting.

Yours for bringing Christ to the people.
Otto Bamber.

Lest We Forget.

Remember please, it is primarily a B. Y. P. U. Encampment. Bro. Martin has published notices from his field of evangelistic work and signed my name and his to them—which was correct. In these he has emphasized the Bible Evangelistic Conference feature which was all right. That is the special branch of work which he "fathered." But I don't want it lost sight of that this is a B. Y. P. U. movement. Those who were with us last year from other states and who had been in the Encampments of Texas, Arkansas, Tennessee, etc., said we had rather more B. Y. P. U. work, per se, than is usual in the state Encampments.

And I think those who will take a copy of our program of last year and that of any other State Encampment and compare closely will find it true. Then there was the Sunday School work, the doctrinal and inspirational addresses, etc. And so it will be this year. Quite as rich as last year or richer. But where does the Evangelistic Conference come in? Here is the history: In arranging for last year's Encampment the Executive Committee in meeting at Winona decided to have no afternoon programs. After the committee had begun to arrange the work for the Encampment, Brother T. T. Martin, who lives at Blue Mountain, came in from one of his evangelistic tours and asked for a little meeting one night of a few leading citizens of Blue Mountain, and members of Blue Mountain Baptist church. What he wanted to discuss was a plan to establish an Evangelistic Bible Conference to meet for something like ten days once a year at Blue Mountain. All present saw that such a meeting might result in great good—especially in the great

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work of Evangelism, which was soon afterward made a prominent feature of our home mission work, and which occupied so much of our time and thought at the Chattanooga convention. We all wanted the meeting, but questioned the wisdom of undertaking to entertain a ten days B. Y. P. U. Encampment and a ten days Bible Conference in one little town during one summer. Finally a brother not connected with the Encampment Committee suggested that Brother Martin just arrange his meeting for the same ten days as the Encampment and utilize the afternoons, which the encampment left open. The suggestion was accepted and so the two meetings were held at the same time, but as separate organizations, though co-operating to some extent.

After the two had run for ten days side by side, and we had fully opportunity to test the matter—in a business meeting it was enthusiastically decided without a dissenting vote that the thing was a great success, that the two meetings were mutually helpful to each other and that the same plan ought to be adopted and the meetings run in conjunction for this year.

So Brother Martin is pushing the conference idea and I am glad he is. It is a great "Bible Evangelistic Conference," and I glory in its work and co-operate heartily with it. But I don't want our Baptist Young People of Mississippi to forget that this is their meeting and I want every union in the State to have its representatives here with a report of its work.

Very truly,
B. G. Lowrey.

The Debt On the Home Board.

It pained us to go to the Convention at Richmond with any debt. The work of the year had been so glorious (nearly 19,000 converts having been baptized and the work in every department signally favored) that we wanted no bounds set to our joy. The brethren at the Convention shared our joy when they heard the report read and learned how marvelously God had blessed the work. They said: "The debt is small, only \$7,500.00 and we will pay it off in June, like we did the debt on the Foreign Board last year." So it was agreed that the debt should be paid in June.

To Be Paid in June.

Now, then let us have a united effort and the work will be accomplished. We beg every church and pastor to have a hand in this. Some churches meet only once a month, some only twice. Let every church take the collection the first Sunday they meet in June.

If the matter is presented to the Sunday Schools we can get thousands of small gifts which will swell the total grandly.

Our women's societies, too, if some earnest members will see to it will be glad to have a part in the blessed work.

And there are individuals, many of them, who will doubtless send us \$5, \$10, \$25 or more.

Let all parties in remitting the money state that it is for the payment of the debt.

At the Convention a spontaneous subscription was taken and brethren there did nobly. We want that great multitude who were not at Richmond to join those who were there in removing this debt and setting the Home Board free for the great work of the new year.

May the Lord bless every giver.

B. D. Gray,
Corresponding Secretary.

THE BAPTIST RECORD.

Cates Revival at Yazoo City.

Thursday morning, the twenty-third day of May, Rev. George C. Cates, the noted evangelist, began a revival in our city. The first meetings were held in the Presbyterian church which has a seating capacity of between eight and nine hundred. It soon became necessary to get a larger place and a large tabernacle with a seating capacity of about eighteen hundred was constructed. It is being crowded to its utmost capacity every service. There is great power about the preacher. It isn't his oratory, rhetoric or even his personal appearance, but it is, as I see it, his uncompromising faith in God and his deep and earnest conviction that men are lost; going into hell every day and that they are to be saved only through faith in the blood of Jesus that cleanses from all sin; brought to repentance by the power of the Holy Spirit; and sealed for all eternity against the flames of a bottomless hell. His preaching is very plain and simple. He has a message from God and appeals to his congregations to hear it. Another secret of his success is, that he gets the church members deeply interested and makes of them a band of workers, placing before them a reward to lead them, and a penalty behind them to drive them.

As a result our city has a hundred soul winners today, where she had a dozen two weeks ago. The meeting is wonderful in many respects. Fathers, mothers and children are being saved. All classes, both Jew and Gentile are reached, and the city stirred as never before in its history.

There have been up to date about five hundred confessions.

We received into the Baptist church yesterday fifty-five members. Fifty-one of them for baptism.

The meeting is growing in interest each day.

We praise God and trust him for more.

Yours rejoicing,
J. B. Quin.

From Rome.

Mr. Phil E. Howard of the Sunday School Times Co. is in the party with us. He said more than two hundred people wrote him asking about his proposition to give a ticket to Rome and return. Eighty people tried to secure it and only six got the full number of subscribers to get the trip absolutely free. I am proud to be one out of the six in the United States and Canada. On our trip we have seen the Azores, Gibraltar, Algiers, Pompeii, Naples and we are spending our first day in Rome. We first stopped at Ponta Delgrade, a city of ten thousand on the island of St. Michael. There is one evangelical mission there with about fifty members. It is the only one on the entire group of islands, which have a total population of more than two hundred and fifty thousand. Romanism is in evidence on every hand in many ways. At Gibraltar we saw some things that were great and wonderful and we also saw, when we crossed the neutral ground into Linares, a Spanish city, many things that made our hearts sick within us. Poverty, filth and misery; "amphitheaters" where thousands gather on Sunday to see Spanish bull fights and Catholic cathedrals were some of the things that attracted our attention.

At Algiers we saw the great crowds of Moors and Arabs as they went to worship Mohamed. There are more than forty thousand of them there.

We went into two of their mosques, and saw them as they would come in and bathe and bow down to worship. I have realized as never before the need for and what it means to be a missionary.

Naples is a city with more than five hundred thousand people, nearly all Catholics. There are many places of interest there. We saw Puteoli, where Paul landed on his way to Rome. We went out to Pompeii and Vesuvius. I shall never cease to thank the State Mission Board and the many who contributed to make the trip possible. I think I can return to my work better fitted and worth more to His cause. G. Campbell Morgan and F. B. Myer are among the speakers at the Convention.

J. E. Byrd.

Now for State Missions.

"On to Richmond" was the call of our Foreign and Home Missionary captains and on to Richmond we went, to the tune of nearly three quarters of a million, and how proud we are that Mississippi played her part so well.

Now we have our own logs to roll and our cry must be "on to Hazlehurst" with every work paid for. In his zeal for the great work of the Master outside of our own borders our beloved Secretary, Bro. Rowe, seemed almost to have forgotten to stir us upon the work of his immediate charge. This is because he has so much of the spirit of the shepherd that he "left the ninety and nine" to seek the lost. Now as he turns to us with all his zeal and warmth of heart for these few weeks that remain let every one of us, like Gideon's men "stand in his place" so that when we meet in July and the "pitchers are broken" the light will flash upon a glorious report of State Mission work clear of debt.

Brother pastors the result rests with us. Let each of us pray—pray much, preach, talk and act on this great work; and victory will be ours. Lead out in a contribution yourself and many of your members will follow. Now is our time to make Mississippi for our Lord. Let us not embarrass nor cripple the State Board with a debt. Come right up to the help of the Lord.

T. J. Moore.

Prentiss, Miss.

Even the pope of Rome thinks the perpetuation of the "Roosevelt dynasty" would be a calamity. He said in commenting on the printed report that "it would be a big error to change a republic of honest liberty into a monarchy, which would be bound to become tyrannical." The sooner that "silt" of carion decayed wood and mud of the third term rot is cut out of our political nomenclature and banished from our newspapers the better. There is nothing in it but carnage and bloodshed and we have had enough of that.

A vigilance committee with no ends to serve but the welfare of the people, would be a good thing to secure the passage of statutes free from secret or double meaning and to promote the just enforcement of all wholesome laws. Their chief function should be to give publicity to all legislative and judicial proceedings with clear and fearless explanations in all needed cases. It might be called "government by citizens" and looked upon by public functionaries as "officious" and "meddling," but it would be sane and healthy nevertheless.

News in the Circle.

Martin Ball.

The Religious Herald states that in the recent Gates meeting at Petersburg, Va., 474 of the converts joined the Methodists, 250 the Baptists, 96 the Presbyterians, 56 the Campbellites, and 20 the Episcopalians.

Dr. E. T. Mullins, President of the Seminary at Louisville, Ky., can't fill half the requests made for his time at commencement, camp meetings and chautauqua occasions. He is exceedingly popular as a speaker.

Rev. C. C. Lawson, a student in the Seminary, Louisville, Ky., has accepted church life in Union county, S. C., and will reside at Kelson, C.

Dr. B. C. Riley of Houston, Texas, is just finishing a history of Texas Baptists. He is a scholarly and gifted writer, and the work will be well done.

Beaufort church, N. C., has secured the services of Rev. C. C. Smith of Georgia, as pastor. He is one of the best students in the Seminary at Louisville.

Rev. A. A. Simon, of the Seminary, Louisville, has been called to Grand View, Ind. He accepts and goes at once to the field.

Mr. M. C. Treat, of Washington, Pa., recently gave each student in the Seminary at Louisville, a copy of the life of Gypsy Smith.

Rev. J. J. Sparks has accepted the call to Rowles, Ky. Bro. Sparks was in the Seminary last session.

The Religious Herald, Richmond, Va., now has 35 of the "strongest and most representative business men in the South, as stockholders." Others are expected to take stock.

Rev. J. F. Eden, Culbert, Ga., has recently closed meeting in his church. He was assisted by Evangelist H. C. Buchholz. 32 additions.

Rev. M. E. Dodd, pastor at Fulton, Ky., recently assisted Pastor W. L. Norris in a meeting at Columbus, Ky. There were 40 additions.

Rev. M. A. White, Lenoir, N. C., will enter the Seminary at Murphy same State, July 1st. He will also have charge of the Murphy Baptist school.

Pastor M. Roek goes from the pastorate at Magnolia, N. C., to Mt. Olive, same State. The church at Magnolia has called Rev. J. J. McKaughan of Wilmington to succeed him.

Rev. J. E. Weatherspoon, Durham, N. C., will enter the Seminary in October and become assistant professor in Greek to Prof. A. T. Robinson. He is said to be a splendid young man.

Pastor F. Savell, First church, Poplar Bluff, Mo., lately held a meeting in his church, which resulted in 36 additions. He was aided by Evangelist F. W. Taylor.

Rev. W. A. Pipkin leaves Eldon, Mo., and becomes one of the State Evangelists of Missouri.

Rev. Thos. C. Lewis becomes assistant pastor of the First church, Chattanooga. Rev. Howard Jones is the pastor.

Pastor E. F. Lyon, Tabernacle church, Ennis, Texas, was assisted in a revival by Rev. T. N. Compton, Owensboro, Ky. 35 additions and the church much revived.

Rev. T. R. Davis of Waynesboro, Tenn., has been employed as missionary in Little River Association, Texas. His address is Cameron. He has been studying in the Seminary, Louisville.

Last Sunday morning the new building of the Edgefield Baptist church, Nashville, Tenn., was dedicated. Dr. Geo. W. Truett of Dallas, Texas, preaching the sermon. The building and fixtures cost \$50,000. Something over \$15,000 was raised on the occasion of the dedication. Dr. A. C. Cree is pastor.

The Rev. Earle D. Sims, one of the State Evangelists in Tenn., is the most efficient among the evangelists. He recently went to Deckerd, Tenn., where there never has been a Baptist church—the Methodists gave him permission to preach in their house. In less than a week he organized a Baptist church, with Sunday School, L. A. Society and B. Y. P. U., and baptized 7 converts.

Rev. A. A. Jones, Austin Springs, Tenn., has been called to the care of the church at McConnell, Tenn. He accepts and enters the field at once.

The church house at Mt. Pelia, Tenn., was recently blown down by a storm. Rev. B. P. Smith, Martin, Tenn., is pastor. They will rebuild at once.

Rev. M. L. Keith—a graduate of the Seminary, Louisville, Ky., becomes pastor of the church at Lithonia, Ga. He has entered upon the work.

The class of D. D's. is not very large this year so far. The trustees of Wake Forest College, N. C., gives the honorary degree to L. G. Broughton, J. F. Love, Wm. Lemsford, and H. H. Hultree; to Prof. Brice, of Johns Hopkins University, LL. D. We may hear of others.

They tell us in that "land of infidels," France, the book most sold, is the Bible. 1,000 is sold every day. The Bible holds its own.

Pastor R. L. Gillon has just held a great meeting in his church, Taylor, Texas. He did all the preaching. 33 joined the church and the membership was greatly revived.

There have been 1,362 additions to 21 Baptist churches in Atlanta, Ga., since last January. Seven churches were not heard from. The total cost of the meetings held, so far as outside help was concerned, was \$2,500. The meetings were Baptist meetings, not union.

A good well-rounded Baptist Convention is a good thing. It makes a Baptist feel good and rejoice that he is a Baptist. But a "frazzled out" Baptist Convention is a mighty frazzled thing and makes a Baptist feel half ashamed of his crowd. Brethren, let's go to Hazlehurst to stay till it's over and make the thing go royally to the very last hour. Too many left before the final day's work at Vicksburg last year and it hurt. The thing just looked little and discouraging at the last. Let's see this year that the thing closes at high tide.

Meridian Baptists Conference.

Highland—Pastor Roper preached at both hours. Morning subject, "Faith," Heb. 11:1. At night on "Wisdom," Prov. 11:30. Meeting continues through the week, the pastor doing the preaching.

41st Avenue—Pastor Swain preached at both hours on Prov. 11:30. One received by letter. At the earnest request of the church the pastor withdrew his resignation.

15th Avenue—Pastor Hailey preached at both hours on "The Passover and the Lord's Supper," and on "Remember Lott's wife," Luke 17:32. Two baptized since last report.

7th Avenue—Pastor Newton preached at both hours, on "True Foundation," I Cor. 3:11, and on "Parable of Pounds." Two received by letter.

South Side—Pastor Moore preached on the "Philosophy of Religion," Acts 3:10, 11, and on Ps. 39:7. Two received by letter since last report. Meeting begins Sunday next.

Fellowship—Pastor Cook preached Saturday and Sunday on Mt. 7:24-29, and on "Two Likenesses," Rom. 12:2. Collection for Orphanage \$3.70.

Resolutions.

(Adopted by the Baptist Ministers' Conference of Roanoke, Va., April 29, 1907).

Whereas, our esteemed brother, Dr. T. J. Shipman, has gone from us to work elsewhere in our Master's vineyard, and

Whereas, in his going from us, we are sensible of a loss irreparable and of an appreciation which we desire to be commemorated on our records, Therefore Be It Resolved:

1. That in his leaving Roanoke, the city loses one whom it delighted to honor, rejoiced to love, and in whose counsels its citizenship confided.

2. That our First Baptist church has given up a pastor to whose loving shepherding and fruitful ministry, much of its splendid attainment is monumental;

3. That Virginia Baptists lose from their vanguard one ever alive to progressive issues, esteemed as a trusted leader, inspiring to our ministry;

4. That the Baptists Ministers' Conference of Roanoke and vicinity, lose in his going from them a wise counsellor, a comrade who ever brought to the hearts of his brethren, the best of his own genial spirit, dignified with his courtly nature, and bright with the sunshine of his Saviour's presence;

5. That to the church to which he has gone, to the ministry of Meridian, and his new State at large, we commend him as a faithful minister of the Lord Jesus, and as a brother sincerely beloved; for whom and for whose loved ones, our prayers and best wishes most humbly commend much love;

6. That a copy of these resolutions be sent to our brother and a copy be spread upon the records of our Conference, and that a copy be sent to the Baptist organ of the State of Mississippi for publication.

W. F. Powell,
E. P. Robertson,

Special Prayer for State Missions by Women's Missionary Societies.

The time appointed for the meeting of our State Convention is almost at hand and our big-hearted Secretary, Bro. A. V. Rowe, sends out his stirring appeals for more money.

At the last meeting in Vicksburg special emphasis was placed upon the annual week of prayer for State Missions and the time suggested by our Secretary this year is June 17-23. The keynote sounded in the program is "E"—enlightenment, enlistment, encouragement, enlargement, enthronement.

Our women's societies all over the State should by all means observe these special days of prayer for their observance means much to the work of our State. Shall we not, dear sisters, turn aside as Moses did when he beheld the burning bush, and let the Lord speak some message to us suggestive of how he would have us deliver from the bondage of sin those who are held captive by Satan in our own State.

All over our State the cry goes up for help to build churches in destitute places, to preach the gospel where it is seldom heard, and to establish churches along the line of the new railroads that are rapidly traversing our State. We would be untrue to our Master's commission and our own sense of loyalty should we turn deaf ears to these appeals right at our own doors. "It is high time to awake out of sleep. . . . The night is far spent and the day is at hand." Let us redeem the opportunities that remain and make a great effort to raise during this month our part of the funds needed for this cause that ought to be dear to the heart of every Baptist woman in the State. Let us go to Hazlehurst with a good report and make our women's meeting the greatest in our history. Let each society send at least one messenger. At our last meeting we missed many who should have attended. Sister, was it you? Ought you not to be there this year? Will you not make an earnest effort to go? Go and put your best into the meeting and carry home with you fresh inspiration for the ensuing year.

An excellent program has been prepared for the week of prayer preliminary to our State Mission offering. These programs can be had in quantities to suit the needs of every society by applying to our Corresponding Secretary, Mrs. W. R. Woods, Meridian. She will also furnish envelopes for taking collections for the work. Send to her promptly and then having used the literature and taken your offering report promptly to her and to your Associational Vice-President the results of the meetings and gifts. Do not for a moment forget the place of prayer in the Bible plan of missions. If we pray as we ought the returns will be such as will gratify our Secretary and glorify God.

Mrs. W. F. Yarborough.

Signs of Promise.

I am glad to announce that our Woman's Central Committee has prepared a program for the cause of State Missions embracing June 17-23d, and all societies of the W. M. U. are urged to send for it, and arrange to use it in connection with the church collection for this cause. The program will not only be a helper to spiritual life among our sisters, but will furnish them with such data about the work of State Missions as must not only educate our sisterhood, but also lead to enlarged giving to

help us in doing the foundation work of the denomination. I bespeak for the sisters in this effort the recognition of pastors and their help in making it a great success. Send all orders for the program to Mrs. W. R. Woods, Meridian. It will be furnished free of cost to all the societies.

I shall be glad to furnish also free of cost to any brother who will use them, mission envelopes to be used in taking collections. A right use of envelopes will work wonders in the mission collection, but do not let pastor think that it will accomplish anything satisfactory by itself. Here as elsewhere we have need of the man as well as the plan. We have the time to round out a glorious year's work in missions, but we must not lose a single Sunday. The bright sunshine that greets us these June days argues well for the prosperity that will come in fulfillment of the promise that all these cloudy, rainy, bad days made us forget, but which stands out in bold relief and now all the cheerier, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." "Bring ye all the tithes in the store house, that there may be meat in my house, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

A. V. Rowe.

Scholarships.

Any person contemplating a business course will find it to his interest to correspond with The Baptist Record. We hold some scholarships in business colleges.

The Baptist Record.

Jackson, Miss.

Southern Baptist Convention Annual, 1907.

The 1907 Annual of Southern Baptist Convention for Mississippi Baptists is at hand and I am ready to send same to all who apply for it, and will send six cents for postage. The Annual comprises not only the proceedings of Southern Baptist Convention, but also much valuable information of a statistical character, the work of the greatest living Baptist Statistician, something that every Baptist ought to have at his command. As usual I will have these for distribution at our Hazlehurst Convention, but to those who will send postage and desire the Annual before that time, I will take pleasure in serving.

Winona, Miss.

A. V. Rowe.

Summit, Miss.

A Doctor in the Family.

Royaline Oil answers so many useful purposes in the home that many have said it is like having a doctor in the family. Accidents will happen. Royaline Oil never fails to meet the emergency. In cases of cuts, burns, sprains, bruises, cramps, diarrhoea etc. there is nothing that can equal it. It is cash on the spot every time or your money back. It has been sold on guarantee for fifteen years. NOT one bottle has ever been returned. It never fails to please. Try it, and you will use nothing else. 25c, 50c. For sale by druggists and dealers.

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Unfortunate.

Brother Editor—I think it unfortunate that the article of Bro. Frank M. Wells advocating the candidacy of Bro. Noel for Governor, should have found a place in the Columns of the Record.

The Record is indorsed by the associations and conventions of this State. It is therefore the mouthpiece of the Baptists of the State and of course the denomination is largely accountable for what appears in the paper. Baptist citizens should exercise the right to vote according to their own conscientious convictions. But the Baptist people as a denomination should have nothing to do with politics.

When a religious paper, by the endorsement of the denomination, becomes a denominational paper, its columns cannot be used for political purposes without involving, more or less, the paper by the denomination which it claims to represent.

One of the chief peculiarities which has always distinguished Baptists from others, a peculiarity that Baptists have ever been proud of, is the separation of church and State.

To bring the Baptist denomination into politics, or Baptists as individuals into politics by using Baptist relationship as a means of putting Baptists into office invites a conflict in favor of the union of church and State. And as I view it, the abandonment of that sacred principle which Baptists, throughout their history, have always contended for and in the defence of which thousands of them have suffered martyrdom. I refer to their opposition to the union of church and State.

I could say much more but I consider it the part of wisdom to stop here. For one I regret exceedingly that the article appeared in the paper.

J. R. Sample.

Roman's Work.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. A. A. Hacker, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Our Mission Topic for June.

Mexico.

Prayer Means and Men for Mexico.

For kindred, country, church we pray,
For distant lands in sin and woe;
Prayer rise like incense, yet,
To day,
Where are the prayers for Mexico?

For fields at home, for fields abroad,
The streams of Christian giving flow;
Most blessed streams! But O,
Lord God,
Where are the means for Mexico?

From papal night turned toward the light,
Souls disenthralled, the truth would know:
Ten million souls! "The fields are white,"
Where are the men for Mexico?

Here is our neighbor, pass not by;
Like priest and Levite long ago;
Have pity! Help! Ring out the cry:
Prayer, means and men for Mexico!

—H. L. Morehouse.

For three hundred years, Mexico was fettered by the bonds of Spanish tyranny. There were many heroic struggles for freedom, many gave their lives in a fruitless contest.

In 1867 Benito Juarez, a full-blooded Indian, began again the effort so often unavailing, the founding of a Mexican Republic, and this time, the effort was successful.

What was the condition of these people, after three hundred years of rule by a nation claiming to be Christians! One who knows must answer "Protestants found a church that has taken no pains at all to educate the people even whom she had ruled for three centuries and a half. They found a church that had signally failed to make even tolerant Christians out of the majority of Mexico's millions. They found a church rich, powerful, and haughty, which had given the people but a hideous travesty of the religion of Christ, a mixture of saint and virgin worship and rank superstition of paganism; and lastly, they found a church calling itself the true Christian church, and yet, the

bitter, and relentless foe of the Bible.

Our Southern Baptist missionaries, began work in Mexico in 1880, ten years after the other denominations had entered the field.

We have now twenty-six workers, divided between northern and southern Mexico.

Educational work is winning marked attention. There are two excellent schools for girls and two for boys. A feature of the schools for the latter class is theological training for those who give evidence of fitness for preaching. Another very effective means of good is a printing plant, from which Sunday school literature and tracts are sent forth.

The Pastor's Duty.

The word pastor comes from a Latin word meaning to feed.

Webster says "a pastor is a minister of the gospel who has charge of a church and congregation, whose duty is to watch over the people of his charge, and instruct them in the sacred doctrines of religion."

The pastor who would be a success must be born of the Holy Spirit. No man can successfully teach others the way of life who is a stranger to the saving grace of God himself. If we would direct others in the way we must know the way ourselves. He must be called of God and take God's word as his guide. I believe a preacher ought to think seriously and prayerfully before accepting the care of any church. I realize that our church elections are frequently more like a political campaign and election than a display of the Spirit's leadership. Salary is not the only thing to be considered. Of course no honest man can give his time to any kind of work unless he gets a support out of it, (except he has an outside income), to do a great work the church needs the guidance of the Holy Spirit to make the call, and the pastor should have his leadership to accept the call.

He must be a man of convictions of duty, and courage to carry out those convictions. Some preachers are so craving for popularity and applause that they need to constantly watch themselves lest they lay down the courage of their convictions, and refuse to preach the truths of the Bible that appear to be unpopular. A certain pastor when asked why he was silent on dancing and gambling said "it will hurt my popularity and diminish my salary." Is it possible some preachers have more regard for

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applause and salary than for the truths of the Bible?

The pastor must not mistake criticism of people's methods and life, for conviction of duty. God did not call preachers to be critics. The world can criticize.

We are no where commanded to preach some man's definition of what he thinks the Bible teaches, but to "preach the Word." I am sorry for the pastor who is afraid to preach the doctrines of his church.

If the doctrine is not supported by the Bible he ought to have the courage to leave the church and unite with one whose doctrines are founded on the Word of God. But if he is fully persuaded that the doctrine of his church has for its foundation the Word of God, and then refuses to preach them because they are unpopular shows cowardice in its worst form. No coward can be a successful leader. God said to Joshua "Be strong and of good courage," and the people said "only be strong and of a good courage;" both God and the people saw success in a man of courage, but we must not get to the place where we preach nothing but the peculiar doctrines of our church. Jesus said "preach my gospel;" the word gospel means good news, so we ought also to carry the message of salvation to the lost. He who devotes all his time to the controverted doctrines of his church may develop the church along lines of doctrine, and at the same time neglect the lost about him. If I should ever get to the place where no one was led to Christ through my ministry, I would be persuaded that I was a failure as a pastor and soul winner. Solomon says "he that winneth souls is wise." James says "let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." God says "when I say unto the wicked thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his way, to save his life, the same wicked man shall die in his iniquity but his blood will I require at thy hands; yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity but thou shalt deliver thy soul."

Paul said "I have not shunned to declare unto you all the counsel of God." We need more of that kind of preaching. Men of convictions who are not afraid to condemn what the Bible condemns—men who love its doctrines and will boldly preach them regardless of worldly honors.

The pastor must be a leader in honesty of purpose, a leader in contributing of his means to further God's cause, a leader in good works. He must be a pray-

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No other city links the past with the present as London does. We gaze upon its historic Tower, in turn fortress, palace, prison, and museum—venerated as an ancient pile in the dark days called the Middle Ages, and averting our gaze for a moment see the Tower Bridge, a grand example of modern engineering skill, which almost touches it. London has numerous splendid parks, hundreds of stately mansions (some of them, such as Stafford House and Grosvenor House, of unsurpassed magnificence), thousands of well-appointed houses, and hundreds of thousands of mean houses. Irregular of shape and continually expanding, no one can say precisely where the London of today begins or ends.—From "In Thamesland," by Henry Wellington Waack.

Grant, O God, that neither education, interest, prejudice, nor passion, may ever hinder me from discerning the truth.—Thomas Wilson.

Argo Red Salmon is caught in Bering Sea among the icebergs. That is why the flesh is so firm and the flavor so delicious.

A Glorious Revival.

The writer recently held a meeting with Bro. C. H. Mize at Belen, Miss. The meeting began on the third Sunday in May and continued for two weeks. The Lord was with us from the start. There were conversions almost every service. At the close thirty-four had been added to the Baptist and Methodist churches. From every standpoint it seemed to me to be the best meeting I have ever seen. Almost every Christian in the town and community was revived and enlisted for service in the meeting. It was a pleasant sight at several services to see men who had not spoken to each other in years to shake hands and go away friends. God was in their hearts. It was glorious indeed to see hard old

sinners come to the altar and fall down on their knees and confess their sins to God and ask for salvation and receive it then and there. Men who had sold whiskey and had served the devil a long time and had done almost anything that he wanted them to do fell in the altar and asked for pardon and salvation. One glorious thing about those who were converted is that they went at once to work to bring their friends to Christ. One man who had been a saloon keeper was converted and the very next day he went to one of his old friends who had been a sinner a long time and brought him to the altar and fell down on his knees and went to praying for him and his friend was converted before the services closed. Young men would kneel with you on the streets or anywhere else and ask God to save them from sin. Fourteen were baptized into the Baptist church and a number were restored and some received by letter. The church was strengthened in every way. Some eight or ten joined the Methodist church.

There were two forces that made the meeting a success. First, the ladies held prayer meetings every afternoon either in the church or in the home of some good sister who was sick and could not attend.

I have never labored anywhere where the church was blessed with a band of more noble women than at Belen. And last but not least was the pastor, Bro. C. H. Mize. I know I have never preached for a man that was more faithful, earnest and prayerful than Bro. Mize. He can come as near praying all the time as any man I have ever seen. Quite often he would pray nearly all night long before the services next day and we never failed to have a good service. I know of no man that has a harder work than Bro. Mize. He is pastor at Sumner and Belen, half time at each place. In addition to this he preaches at Vance on Wednesday night, Marks Thursday night, and Crenshaw Friday night. He is kept busy all the time. In future years when the history of the delta is viewed from a religious standpoint Bro. C. H. Mize will be a pioneer. His work is foundation work and he is building better than he knows. May the blessings of God rest upon him and his noble people at Belen.

The writer was entertained while there in the home of Mr. and Mrs. W. T. Covington. May God bless their lovely Christian home. The two sweet little boys and Aunt Ann will never be forgotten.

Fraternally yours,

J. R. Nutt.

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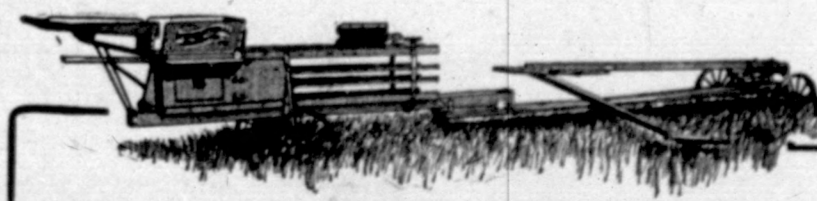
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From Texas.

It is now more than twenty years since I was living in Mississippi and helping to push the old Mississippi Record, because it pushed all our denominational work. But I have not forgotten my native State and read with unabated interest everything I see in any of the religious or secular papers about the dear old State.

I was born in Marion county, whose county site, is I learn assuming a magnificent importance with the advent of the railroads into these grand prehistoric forests, all centering large interests in historic Columbia. Then I have lived in old Pike county for a dozen years, first as a school-boy, afterwards as a fledgling of a lawyer and then as pastor at Osyka and Summit, and still later, for four years, as pastor in Canton in old Madison county. I have been in more than a dozen precious revivals of no little extent in the State, besides many other meetings, and very many of the pleasant memories and occasions, forever associated in my mind with the twenty years and more of my early life in Mississippi, and I have always longed to go back in the old State at work with the roke fellows of former days.

It is my purpose to try to visit in Mississippi this summer, and to see as many of the old places and the old faces as possible. The old places, will I know be there still, though very much changed. Of the old faces, many are gone, and those that remain are changed and almost lost in the multitudes of new young faces rising up and crowding about them. But still, I will be sweet—a sober sort of sweetness—to be there among them all once more. I wish especially to visit my birthplace, which I have not seen since before the time whereof my memory remembereth not to the contrary, then the birthplace of my father in Pearl river (Marion county), and the birthplace of my mother on Bogue Chitto river (Pike county), and some remaining members of their generation. Then I desire very much to visit the scene of each of my pastorates in the State, and if possible each place where I have held or assisted in revival meetings. Of course I shall wish to preach at each place, and will do so if the people will hear me. But I could not stay longer than a day or two at more than two or three places where I might stay to help in some revival work.

My twenty years in Texas have been a varied experience. The Lord has greatly blessed my work in some years, and then I have been sorely chastened in others. For the last five years I have been in the hardest work of my life, building up a mission church in this city (Houston). But we feel the victory is in large measure won. We have a har-

monious, working, suburban church, a beautiful plain style building, and I have a good home where with my wife and children we are always glad to see and hear from friends in Mississippi.

Texas is a great State—the greatest future of all the States—and Houston is the coming great city of the southwest. The city has now about 80,000 population, with more railroads than any other city in the South; and the United States government is spending millions of dollars to make our Buffalo Bayou a wide, deep river for large ocean vessels as well as the present smaller craft; with a magnificent system of public schools, and a superior high school, and a fortune of millions left by the multi-millionaire Rice for the endowment of a "Rice Institute" to be built; and above all ten white Baptist churches, besides some twenty-five or thirty (estimated) colored Baptist churches—there is a fine future for improvement here. Texas has very many Mississippians and Houston has her share.

I do not feel like closing this communication without an expression of regard and fragrant remembrance of all the dear brethren in Mississippi with whom I have labored in God's vineyard in the years gone by, and who still linger on this side the mystical Jordan, as well as those gone on before. To hear from them would please me, to see them would please me better, and to labor with them again would please me best of all. Brethren when you come this way remember my latch string hangs outside to you.

Fraternally,
Walter E. Tynes.

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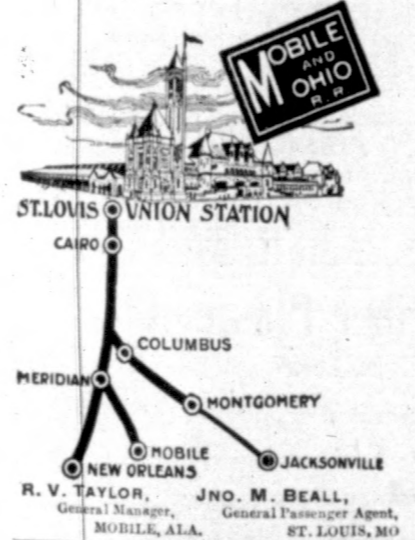
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The Southern Baptist Convention.

E. L. Wesson.

The Southern Baptist Convention at Richmond was great because of the great number that gathered together from all parts of the land and because of the great work that had been done during the year.

The speeches I heard were great, but I only heard a few of the speakers: the acoustics were such that only those who sat nearest could hear some of the speakers.

The visitors got next to nothing out of the reading of the reports and the speeches because they just could not hear.

Unless we can arrange for better acoustical auditoriums, our great conventions will become nothing more than time wasters to those who attend, and a source of revenue to the cities we visit. It is all right to spend money to go to such great meetings if the conditions are such as to benefit and inspire, but if not the whole thing is a waste of time and money, and a cause for dissatisfaction.

Richmond did her best, but she lacked a building suited for the purpose. But on this point I want to make a few suggestions. I wish I could get the attention of every one who may be put up to speak. 1. I want to say that no weak-voiced, indistinct-speaking man should be put up to speak to a great audience. It is injustice to the man, injustice to the people, and hurtful to the cause we love. Every failure to reach the people and interest them on such occasions causes them to undervalue both the speaker and the convention.

2. Let me say that when a man gets up to speak and sees that he cannot be heard he would do both himself and the cause credit by saying so and taking his seat. If you want to see a picture of folly personified get away back in an audience where you cannot hear and look at a fellow standing up and gesticulating and murmuring some seemingly conglomerated sounds. It is enough to disgust even an idiot. We had to bear much of that at the great Convention.

3. Permit me to say that the Convention itself is largely to blame for the failure to hear. In the first place it is a curse, an abominable curse, to have a post office, book rooms, agents stands, and a lobby in the building where men have to speak. If the convention would exclude all such things from the building, and positively refuse to allow anybody to stand round the doors and talk during sessions of the body, almost any ordinary speaker could be heard. The convention owes it to the Lord to do this. It is a shame, a God-dishonoring shame, to allow the talking and confusion in the lobby and at the doors

while men are discussing the great things of the cause of our Lord. In the second place it is an abomination to have committee rooms in the same building where men are speaking, and have them going backwards and forwards and slamming doors and talking during sessions of the body. One had as well be in a Jay-bird court as to be in a great building trying to hear a speech under such confusion.

In the third place let me say that the presiding officer is partly at fault for the failure to hear because he does not enforce strict order. I know he hates to do so but the cause of Christ demands that order be preserved while we discuss the Lord's business, and it should be enforced strictly.

Of course all of the speakers did well, but only a few were appreciated because they only were distinctly heard. A good motto for all who wish to speak to the Convention would be: Speak loudly, speak distinctly, speak correctly. Circumlocution and vapid generalities cause the audience to undervalue not only the speaker but the cause he represents. For the sake of the cause one had better never speak than to "re-hash old straw" or deal out common-place platitudes.

Now one other suggestion. I believe the cause would be greatly benefited if we would spend less time talking about what has been done and give more time to the discussion of how to do. We pastors, who know but little, need more suggestions about how to do things than we do set speeches about what has been done. All who read know, beforehand what has been done, but the weak need to know how the strong did the big things that were done. Dr. Frost helped us greatly on that line by having Sunday school workers tell how they succeeded.

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Not here, not here! not where the sparkling waters
Fade in mocking sands as we draw near.

Where in the wilderness each footstep falters,
"I shall be satisfied"—but oh, not here!

Not here, where all the dreams of bliss derive us,
Where the sun spirit never gains its goal.

Where, haunted ever by the thoughts that grieve us,
Across the floods of bitter memory roll.

There is a land where every pulse is thrilling
With nature earth's sojourners may not know.

Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.—Herald.

Sunday Thoughts.

"What we find in our friends depends in great part on what we are in ourselves."—Torrey.

"Be good in the depths of you, and you will discover that those who surround you will be good even in the same depths."—Maeterlinck.

"The best way to teach a virtue is to live it."—P. R. Frothingham.

"To the fine souls who serve us, and not what is called fine variety."—Emerson.

"But for some trouble and sorrow we should never know half the good there is about us."—Dickens.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy."—

Little Johnny Smith suddenly asked, in a startled voice, "Mama, is that bayrum in the bottle on your table?"

"Mama, no, dear," she replied. "That's mud."—

"Oh," said little Johnny. Then after a moment's pause, he added reflectively, "Perhaps that's why I can't get my hat off."—

"Your bookkeeper seems to be a bright young woman."

"Yes; but she has some very eccentric ideas."

"Indeed?"

"Yes. She enters our messenger-boy's wages as running expenses."—Tit-Bits.

"I think you said, Rastus, that you had a brother in the mining business in the West?"

"Yeh, boss, that's right."

"What kind of mining—gold mining, silver mining, copper mining?"

"No, sah: kalsomining."—Will Carleton's Everywhere.

I paused to talk to a fishmonger. "Fishmonger," said I, pleasantly, "why do you fishmong?"

He answered with a cordial smile: "I fishmong because my father fishmong before me."

"And have you been fishmonging long?" I asked further.

"Yes," was the reply. "I have fishmong for seven years come Michaelmas."

"You are a worthy fishmonger," I responded, "and I'm sure you always mong the best of fish."—Life.

"Your Honor," said the arrested chauffeur, "I tried to warn the man, but the horn would not work."

"Then why did you not slacken speed rather than run him down?"

A light then seemed to dawn upon the prisoner.

"Hump!" he said, "that's one on me. I never thought of that."

Nothing can atone for want of truth.—Ruskin.

All that I have been able to accomplish in the course of my life has been done through perseverance.—George Stevenson.

Hearts are linked to hearts by God.—F. W. Robertson.

Habit, if not resisted, soon becomes necessity.—St. Augustine.

Greatness and goodness are not means, but ends.—Coleridge.

Never trouble another for what you can do for yourself.—Jefferson.

It is one thing to see your road; another to cut it.—George Eliot.

Labor rids us of three great evils—poverty, vice and ennui.—Voltaire.

Silence when nothing need be said is the eloquence of discretion.—Bovee.

The most important of all is the education of the will.—F. W. Farrar.

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Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

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The reward of one duty is the power to fulfil another.—George Eliot.

Much of our lives is spent in marring our own influence.—George Eliot.

To get good is human; to do good is human; to be good is divine.—Martineau.

Conviction of ignorance is the doorstep to the temple of wisdom.—Spurgeon.

We hand folks over to God's mercy and show none ourselves.—George Eliot.

A man must stand erect, not be kept erect by others.—Marcus Aurelius.

Never signalize a new allegiance by defaming an old master.—Phillips Brooks.

There is always room for a man of force, and he makes room for many.—Emerson.

The grocers are handling Argo Red Salmon because it takes no argument to sell it, and the customers come back for more.

"In the Hotel Lobbies."

Under the above heading in The Commercial-Appeal of June 1, you can find the following words:

"I tell you what it is," said W. M. Finch of Nashville, in one of the hotel lobbies, "the man who sells whiskey on the road these days has a hard time of it. The prohibition idea that has struck all the Southern States is playing the deuce with us, for a fact. Why, I used to travel only one State, and do a nice line of business. Now I am covering seven States, and have to make such long jumps between the wet towns that it keeps me moving all the time, and I don't sell as much now, either, in the same length of time. If they get things closed up a little tighter we liquor salesmen will have to be looking out for jobs in some other line of business."

This is from a whiskey drummer, from a business standpoint, yet there are men who say "There is more whisky sold in prohibition districts than when we had open saloons." Some men don't mind lying.

E. L. Wesson.

In a Pinch, use ALLEN'S FOOT-EASE. A powder for tired, aching feet. All Druggists, 25c.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.—Abraham Lincoln.

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Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies . 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
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Total\$19,009,550.82	Total\$19,009,550.82

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Lv. Hattiesburg..... 8:15 A.M.	7:05 P.M.
Ar. Gulfport..... 11:00 A.M.	10:00 P.M.

No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport..... 7:30 A.M.	4:15 P.M.
Lv. Hattiesburg..... 10:35 A.M.	7:33 P.M.
Ar. Jackson..... 2:05 P.M.	11:15 P.M.

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Lv. Jackson... 3:00 A.M.	6:50 A.M.
Lv. Columbia... 6:15 " "	10:50 " "
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Texas Dots.

Dear Record—Just at this time our churches in Texas are resting a little, from the effort put forth in raising almost \$100,000 for Home and Foreign Missions. But, as legitimate rest invigorates the body, so we hope to gather strength to raise a much larger amount for State Missions in the fall.

At present our people feel a little discouraged by reason of the continuous rain, the late spring, the destruction of the wheat by the bugs and the low lands being overflowed. But what may prove a light cotton crop, may, in part, be compensated by an increased price and by the abundance of hay and corn which now promise a flattering yield.

Dr. E. E. King, my neighbor, the much beloved pastor of the First Baptist church McKinney, and his enterprising people, have broken dirt, announcing to build a \$35,000 church house, to take the place of their house wrecked by the storm about a year ago. The new house is expected to have all the modern conveniences, which can be supplied by the money invested. The new building will perhaps not be completed till near the close of the present year.

The trustees of the Westminster Institute, an academy, located in the northern part of our county, owned and controlled by the Collin County Baptist Association have determined to erect a \$10,000 concrete school building, in place of the wooden building, which they now have, and if possible have the same ready for occupancy by the opening of the fall term.

To indicate the enthusiasm in the community with reference to the new building, three hundred and thirty wagon loads of rock from a near-by quarry was delivered on the ground without charge. Twenty-five young men, each, are expected to give a month's work, during the erection of the building.

The spirit of Nehemiah and his men, when rebuilding the gates and walls of Jerusalem, seems regnant in that community; so we confidently expect the work to go bravely on to a finish.

The Ladies' Aid Society of the First Baptist church of Farmersville recently gave \$1,000 to the Baptist Memorial Sanitarium at Dallas. This added to \$2,100 given by individuals makes \$3,100 given by this church to the Sanitarium and the end is not yet.

But, per adventure these dots may be construed as "Texas brag." I will refrain from saying other things which might be said. I certainly appreciate the pithy write up of the Southern Baptist Convention in the Record of the 23rd inst.

A. J. Fawcett,
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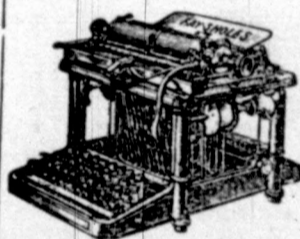
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